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The Industrial Evolution Grind

As liberty of thought is the forerunner of liberty of action it follows, as a natural sequence, that thought is the source from whence our freedom is to come, and as our thoughts are guided by our inherent, and afterwards trained, intellects, we find that the human intellect cannot develop to its fullest until perfect liberty is secured.

Intellect, in its search for knowledge, has by slow progress conquered the ignorance of the past, and evolved nearer and ever nearer to light.

Perhaps the greatest enemy of progress and freedom is today, as it always has been, phantasms, prejudice, superstitions and self-conceit. These are diseases of the mind, and will in time, be removed. A diseased mind cannot fulfill its proper functions any more than a diseased body can fulfill its proper functions.

Society, long ago, partly discovered the dangers incident to a disease, disordered, dwarfed body, and condemned the conditions which produced physical imperfections; but as the struggle for existence shifted from physical combat to a contest by cunning and deceit, the mentally strong have not been so zealous for the preservation and development of the mental weaklings as they were for the physical weaklings.

The reason for this is not hard to find, as history shows that it always has been the desire of the strong to prey and feed upon their weaker fellows, just as the wild animals devour their own kith and kin. Some how, though, man discovered that cannibalism didn't pay—that a live man was worth more than his carcass—that a man's labor was worth more than his flesh. Hence he spared his captive's life, and called him a "slave," and himself a "master," and lulled his conscience to sleep with the idea that he was a very tender hearted philanthropist in making the man a slave, when he might as well have made a meal from his body and an angel of his soul. But as mankind has always been groping towards the light, these social relations could not endure. The argument of the master, in defense of slavery, was that "the slave would not work unless he had a master"—that he would die from want of labor's product if deprived of the blessed privilege of having a master to support as well as himself. This argument, that it was afterwards called "the language of the masters."

But as slave-holding became profitable the strong masters prey upon the weaker, and thus the number of masters decreased, as compared to the number of slaves. Thus weakening the chain that should have been strengthened to hold the growing intellects of the more intelligent slaves. The same process we see carried on, unintentionally perhaps, in modern times by the merging of partnerships into small corporations, small corporations into large, and large ones into the trust. And at each step of consolidation and the substitution of co-operation for competition the number of masters has decreased, and the number of slaves increased.

With the breaking of the chain, in the warfare of master against master and the freeing of men's intellects, the race progressed by leaps and bounds, civilization, arts, sciences,

morals and ethics moved up to a higher plane; and the master of masters—the king—lost his divinity.

Militarism lost part of its terrors, and the people clamored for the right to govern themselves, only to be met with the argument of the king's that "the people were incapable of governing themselves." This argument was used so much that it was known as "the language of the thrones."

This argument was a slight advance from that of the master's lash. The error and falsity of both master and king is now recognized, in theory at least, if not in practice, and the scene of the struggle has changed to a struggle between the people and the captains of industry.

The captains assert that the "people are not competent to govern our industries." This is the old familiar language of the masters and kings, revised and corrected to suit the occasion. But as the sham cry "that the slave would starve" without a master on his back to spur him on, and "that the people were not competent to govern themselves" had to give way to the growing intelligence of the people, so the sham cry of the captains of industry must give way to the growing intellects of the world. It has now become clear to society that a government of the people is but a sham, and a farce, until the captains are forced to dismount and remove their spurs, and the people govern their industries and all means of life, and in the interest of the people; hence the tendency toward public ownership.

The history of the evolution and the unfolding of civilization is a history of the ever increasing, ever widening circle of co-operation of groups of individuals, the lessening of the number of groups, as the circles became larger and embraced more industries and more individuals, until at last we come to the all-inclusive circle of public ownership—the circle which is so great, so complete, so far-reaching that it encompasses the hitherto competing groups of co-operators, merging and consolidating them into one harmonious trust of all trusts.

All the functions of government were first private. With the growth of civilization the private government evolved into public government. So the various industries, which at first were private, have grown until they have one by one become public in the two-fold capacity of furnishing them the necessities and luxuries of life.

Ownership and operation of our industries "by the people and for the people" means a fuller harmony, a higher intergration, a union of all for the benefit of all; in place of a union of one part against the other.

The private corporation itself is a step in the process of crystallization and consolidation, which will not be complete until the little corporation melts and merges into the big one. Public ownership is simply a step further in the line of evolution of industry, of which the private corporation is but an undeveloped form.

The Socialist idea is that all our industries must follow the same line of development as the postal system, school system, fire, light, water-works, police, army, navy, street railway and other industries that have evolved from private to public ownership.

The argument for public ownership



According to Jane Addams of Hull house, the child laborer of today often becomes the tramp of tomorrow. Socialism will abolish the child laborer and the tramp. Nothing else on the face of the earth will.

of the coal mines during the Pennsylvania coal strike two years ago, the agitation at several times for public ownership of the telegraph lines, which at one time got so far as to call for a congressional investigation looking to its adoption, and talk of public ownership in connection with the recent strike of packing house employees are all confirmation of our claims.

It is easier to prove that concentrated, co-operative effort is productive of greater results than scattered, competing, individual effort. Yet such argument could not be conclusive. A method or institution may produce greater results, and yet be inferior in respect to other and more important considerations than mere cheapness and productivity.

The commercial astigmatism, or blindness of the people must be corrected, so that social questions may be viewed in their true light, their basic relations to the law of life, of nature. The final test of any method or system of service is its effect upon the public welfare—its relations to the morals, manhood, character, ethics and public conscience.

Progress, human advancement, happy homes, noble lives, honesty, integrity and a sound public conscience are the real ends—or should be—of all our institutions, industrial and political.

Public ownership and operation would remove the antagonisms between the private owner and the people, and lift the relationship of man to a higher plane, by substituting the conditions of employer and employee with those of partnership and mutuality of interests of all the people.

JAMES ERICKSON.

Socialist News From State Headquarters.

Livingston, Mont., Feb. 20, 1905. Comrade J. H. O'Neil, member at large, sends in his dues for 1905; also donates \$3.00 to help pay off old debt and \$1.80 to state organizing fund.

The following donations to organizing fund have also been received: Local Butte \$3.00; local Stevensville \$1.60; Frank J. Miller \$1.00; D. J. Sommerville \$1.00; W. H. Pethbridge \$1.00. Previously reported \$7.15; total \$16.55.

At a recent meeting of local Butte \$13 were collected and forwarded to our comrades in Russia to assist

them in their struggle against absolutism.

The monthly reports from Ravalli county show quite an increase in membership. Ravalli holds the banner for organization in western Montana. Let the Socialists of Ravalli keep up their gait of organizing and educating and their vote in 1906 will be an eye opener.

There is no banner county in eastern Montana; Carbon, Gallatin and Park being all neck and neck in activity.

Local Bozeman holds weekly agitation meetings and distributes literature. The Socialists of Bozeman are working hard in order to make their vote at the coming municipal election on a par with the Socialist vote in the other cities of Montana.

Reports indicate that the Socialists of Helena are throwing off their lethargy. For the first time in the history of the movement in Montana will the Socialists take part in the municipal campaign in the capital city, a ticket having already been nominated. The Helena Socialists must not stop at the making of nominations, but proceed to carry on an aggressive campaign. A branch should be organized near the railroad depot and agitation meetings held in that vicinity, which would not only help the local movement, but would strengthen the entire county organization. There is no hope of having a good solid county organization in Lewis and Clark until there is a militant organization in Helena.

No reports from Fergus county. Referendum No. 1 by Local Lewistown has carried; only three locals voting.

During the past week national official bulletins have been mailed all local secretaries; any locals not receiving bulletins will please notify state secretary.

Efforts are being made to secure Ida Crouch-Hazlett for a lecture tour of Montana and negotiations are also under way towards getting Father Hagerty to make a tour of the state.

All locals in arrears on dues will please make an effort to remit as soon as possible, as we want to clear off the balance of the indebtedness against the state committee and be able to invade the vast unorganized territory in Montana.

Comrades wishing to donate to the special organizing fund can purchase special organizing stamps from local

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Socialist Doings In Windy Kansas

BY CARLOS BECKER.

[Mr. Becker was Eugene V. Debs' most brilliant lieutenant in Chicago during the A. R. U., strike, and served ninety days in jail for contempt of court. He was also chairman of picket in Wilkesbarre, Pa., during the Lehigh valley strike of the Brotherhoods of Engineers, Firemen, Conductors, Operators, Trainmen and Switchmen, and was given a vote of thanks by the grand officers.]

Editor Montana News:

Well has Karl said, "Beware of the Bourgeois." Here in Wichita, Kansas, the local is controlled by a crowd of freaks and the flotsam of every reform movement for the past 40 years. We have here a union of church and state that is supreme. The czar and bureaucrats has declared it "Lese Majeste" to criticize the Chicago platform, and one man has been expelled for saying he didn't endorse every plank, two more are expected to walk the plank in the near future for the awful crime of "heresy." The Jews have their talmud, and our "czar" has his Chicago platform. Karl Marx will soon be a memory and a new name is looming up on the horizon of Socialist politics, as Copenicus discovered the fact that "the earth wasn't flat." As Karl Marx analyzed the capitalist system of production and demonstrated its inevitable crash through production of surplus value, so has our "purfessur" invented a new term that will reverberate through the halls of time. It will also destroy the merriment of the laughing jackasses of the Amazon forests when they hear it. The "purfessur" is not a Revolutionary Socialist, O, no! He has coined a word to suit the new law; he has discovered "Platform Socialism" he declares himself, and no matter how they may alter the platform it still will be "Platform Socialism."

A wishy-washy sheet known as Social Ethics said two weeks ago, and strange to say the only ones who mourned its demise is the bourgeois crowd that is openly trying to throttle the revolutionary spirit of the Kansas working men. That element refused to longer furnish the dough to keep it alive, partly because libel suits began to crowd them.

Local Kansas City, Kansas, got out a circular some time ago demanding the expulsion of T. E. Will on charge of insubordination, violation of constitution, packing conventions, etc. The autocrat refused to put the referendum although it was supported by nine locals in seven counties.

Next act was a statement over the signature of the state secretary and local quorum that Comrade Kelchner considered libelous. Next act, arrest of T. E. Will and local quorum for criminal libel by W. J. Kelchner. Then a demand of local quorum supported by local Wichita and published in "Social Ash Barrel" as unanimously demanding the "repeal of charter of local Kansas City, Kansas." (Lese Majeste) Then C. W. Stimson circulated a remonstrance and secured the signatures of 27 members of local Wichita protesting against the expulsion of local Kansas City. (Treason). The czar's own bodyguard turned against him, and secretly, too. Awful! As a red flag angers a bull so did my entrance into the Peoples Church (the union of the Socialist local and christianity) anger the czar. He

said: "I announced one subject but will choose another." His text was Genesis 1: 4; God saw the light, that it was good; and God divided the light from the darkness. The comparison. He (Revisionist) was light, I (Revolutionist) was dark.

His sernan was garbled extracts from letters trying to prove that when Kansas City Kan., allowed W. J. Kelchner to enter suit they were guilty of "Lese Majeste." At the local meeting; gag law ruled supreme; the day was miserable and the only element out was the "machine." He railroaded a motion through declaring the signature to the remonstrance guilty of "Lese Majeste" and "Treason" adopted the paternal language of the Russian Czar, and said "they would be forgiven if they withdrew their names to the protest against the expulsion of Kansas City local. If they refused well they would be expelled from the fellowship of his imperial majesty the czar of Kansas. I as counsel for local Kansas City Kansas tried to speak in their behalf. Gagged. A Karl Marx educational club will be formed, and a true revolutionary Socialist movement will soon emerge from the ruins of this autocratic crowd, that rejects revolutionary Socialism in favor of "Platform Socialism."

J. CARLOS BECKER.

THE FARMER AND SOCIALISM

Livingston, Mont., Feb. 15, '05.

It's asking what questions people will ask regarding Socialism. I have just received a letter from a neighbor in regard to the farmer question. I sent him the Montana News, some two weeks ago that had the farmer problem in it. So he requested the next issue that had the continued sketch of the farmer and how he is robbed of what he produces. He said he was well aware of the exploitation of the farmer but the News offered no remedy; has not thought of the whole farmer population doing the farming under scientific principles; he certainly knows that it can be done. If farming were done on principles of science and not by the cut-throat system as it is now done, the farming could be done with one half of the labor it now is done with; for if the whole farmer population that we now have competing against each other there is bound to be a loss of labor and money. Because a poor farmer can not compete with an up-to-date farmer, both in skill and improved tools; but under a social system there would be no competing in farming for the whole people would be interested in the equal production and distribution.

In other words if a man did not want to come into the whole farm combine he could stay out and farm on his own hook, furnish his own tools and if he owned the land he could keep it and compete with all of the farmers that are farming co-operatively, and see how long he would stay out of the farmer combine. I don't think he would stay out very long; one man cannot compete against the whole people carrying the mail, can he? If not, why not? Some will say the carrying of the mail is different to the whole

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